



THE
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Νηπιον, οὐ πω ἐιδοθ' ὄμοια πολεμοιο,
 οὐδ' ἀγορεων, οὐ τ' ἀρδες ἀριπρεπες τελεθεσι.

HOMER.

 AM obliged for to-day's paper to the same hand that favoured me with the seventh number.

LEARNING, as it polishes the mind enlarges our ideas, and gives an ingenuous turn to all our conversation and behaviour, has ever been esteemed a liberal accomplishment; and is indeed the principal characteristic that distinguishes the gentleman from the mechanic.

THIS axiom being universally allowed and approved of, I have often observed with wonder the neglect of learning that prevails among the gentlemen of the army; who, notwithstanding

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withstanding their shameful deficiency in this main requisite, are generally proposed as the most exact models of good behaviour, and standards of politeness.

THE art of war is no easy study: it requires much labour and application to go through what *Milton* calls "the rudiments of soldiership in all the skill of embattling, marching, encamping, fortifying, besieging and battering, with all the helps of ancient and modern stratagems, Tactics, and warlike maxims." With all these every officer should undoubtedly be acquainted; for mere regimentals no more create a soldier, than the cowl a monk. But, I fear, the generality of our army have made little proficiency in the art they profess, have learnt little more than just to acquit themselves with some decency at a review, have not studied and examined as they ought the ancient and modern principles of war,

" Nor the division of a battle know,

" More than a spinster."

SHAKESPEARE.

BESIDES the study of the art of war itself, there are many collateral branches of literature, of which, as gentlemen and as soldiers, they should not be ignorant. Whoever bears a commission in the army should be well read in history. The examples of *Alexander*, *Cæsar*, or *Marlborough*, however illustrious, are of little concern to the generality of readers, but are set up as so many beacons, to direct those who are pursuing the same course to glory. A thorough knowledge of history would furnish a commander with true courage, inspire him with an honest emulation of his ancestors, and teach him to gain a victory without shedding blood.

POETRY

POETRY too, more especially that of the ancients, seems particularly calculated for the perusal of those concerned in war. The subject of the *Iliad* is intirely martial, and the principal characters are distinguished from each other chiefly by their different exertion of the single quality of courage. It was, I suppose, on account of this martial spirit that breathes throughout the *Iliad*, that *Alexander* was so captivated with it that he is said to have laid it every night under his pillow. The principal character in the *Aeneid* is a general of remarkable piety and courage, and great part of the poem is made up of war. These studies cannot surely fail of animating a modern breast, which often kindled such a noble ardour in the antients.

IF we look into the lives of the greatest generals of antiquity, we shall find them no mean proficients in science. They led their armies to victory by their courage, and supported the state by their counsels. They revered the same *Pallas* as the goddess of war and of wisdom; and the *Spartans* in particular, before they entered on an engagement, always sacrificed to the *Muses*. The exhortations given by commanders before the onset are some of the most animated pieces of oratory in all antiquity, and frequently produced astonishing effects, rousing the soldiers from despair, and hurrying them on to victory. An illiterate commander would have been the contempt of *Greece* and *Rome*. *Tully* indeed was called the learned *Consul* in derision, but then, as *Dryden* observes, "His head was turned another way; when he read "the *Tactics*, he was thinking on the bar, which was his "field of battle." I am particularly pleased with the character of *Scipio Æmilianus* as drawn by *Velleius Paterculus*, and would recommend it to the serious imitation of our modern officers. He was so great an admirer of liberal studies, that he always retained the most eminent wits in his camp:

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nor did any one fill up the intervals of busines with more elegance, retiring from war only to cultivate the arts of peace ; always employed in arms or study, always exercising his body with perils, or disciplining his mind with science. The author contrasts this amiable portrait with a description of *Mummius*, a general so little versed in the polite arts, that having taken at *Corinth* several pictures and statues of the greatest artists, he threatened the persons who were intrusted with the carriage of them to *Italy*, “ that if they lost those they “ should give new ones.”

I WOULD fain have a *British* officer looked upon with as much respect as those of *Greece* and *Rome* : but while they neglect the acquisition of the same accomplishments, this can never be the case. Instead of cultivating their minds, they are wholly taken up in adorning their bodies, and look upon gallantry and intrigue as essential parts of their character. To glitter in the boxes or at an assembly, is the full display of their politeness, and to be the life and soul of a lewd brawl almost the only exertion of their courage ; insomuch that there is a good deal of justice in *Macbeth's* raillery, when he says, “ if it was not for us, and the other gentlemen of the “ sword, *Drury-Lane* would be uninhabited.”

IT is something strange that Officers should want any inducement to acquire so gentleman-like an accomplishment as learning. If they imagine it would derogate from their good-breeding, or call off their attention from military busines, they are mistaken. Pedantry is no more connected with learning, than rashness with courage. *Cæsar*, who was the finest gentleman and the greatest general, was also the best scholar of his age.

TO say the truth, learning wears a more amiable aspect and winning air in courts and camps, whenever it appears there,

there, than amid the gloom of colleges and cloisters. Mixing in genteel life files off the rust that may have been contracted by study, and wears out any little oddness or peculiarity that may be acquired in the closet. For this reason the officer is more inexcusable who neglects an accomplishment that would fit so gracefully upon him: for this reason too, we pay so great deference to those few, who have enriched their minds with the treasures of antiquity. An illiterate officer either hardens into a bravo, or refines into a fop: the insipidity of the fop is utterly contemptible, and a rough brutal courage, unpolished by science, and unassisted by reason, has no more claim to heroism than the case-harden'd valour of a bruiser or prize-fighter. Agreeably to this notion *Homer* in the fifth *Iliad* represents the goddess *Minerva* as wounding *Mars*, and driving the heavy deity off the field of battle; implying allegorically, that wisdom is capable of subduing courage.

I WOULD flatter myself that *British* minds are still as noble, and *British* genius as exuberant, as that of any other nation or age whatever; but that some are debased by luxury, and others run wild for want of proper cultivation. If *Athens* can boast her *Miltiades*, *Themistocles*, &c. *Rome* her *Camillus*, *Fabius*, *Cæsar*, &c. *England* has had her *Edwards*, *Henrys*, and *Marlboroughs*. It is to be hoped the time will come, when learning will be reckoned as necessary to qualify a man for the army, as for the bar or pulpit. Then we may expect to see the *British* soldiery enter on the field of battle, as on a theatre, for which they are prepared in the parts they are to act. "They will not then (as *Milton* expresses himself "with his usual strength in his *Treatise on Education*) if "intrusted with fair and hopeful armies, suffer them, for "want of just and wise discipline, to shed away from about

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“ them like sick feathers, tho’ they be never so oft supplied :
“ They would not suffer their empty and unrecruitable co-
“ lonels of twenty men in a company, to quaff out, or con-
“ vey into secret hoards, the wages of a delusive list and
“ a miserable remnant ; yet in the mean while to be over-
“ master’d with a score or two of drunkards, the only
“ soldiery left about them, or else to comply with all ra-
“ pines and violences. No certainly, *if they knew ought of*
“ *that knowledge that belongs to good men and good governors,*
“ *they would not suffer these things.*”